A REVIEW OF THE STATE OF THE ENGLISH NATION

Saturday, July 13. 1706.

ONE Word to railing Accuſations, and then, *Satan*, I have done with thee——The Man of Noiſe, and the Cauſe, that is upheld by Bullying and Sophiſtry, are equally contemptible to me; and I do not think it worth my Readers while to diſturb them with the Abſurdities of the *Rehearſal*; Railing is his Talent, and he is in the right of it, for his Party are no otherwiſe to be upheld.

But having debated at large his *Jure Divino* Principles, in the Book bearing that Title and now finiſh'd; and if I miſtake not, ſhown ſome of its inconſiſtent Nonſence in its true Colours, I cannot help ſpeaking a Word to the Subject here.

The Gentleman, I ſpeak of, asks me; if the QUEEN has any Divine Right, and if the Duke of *Marlborough* is not fighting for that Right? and wherefore the QUEEN is call'd Sacred, and then what the Duke of *Marlborough* is fighting for, and the like; and among the reſt, puts an unſcholar-like Propoſal to me, *viz.* to prove a Negative—*Viz.* When there was a Time, that People were without any Government, which *firſt*, is a Contradiction, and *ſecondly*, is a thing I never alledg'd, nor is it at all material here—

Now not to anſwer ſome People, *as Solomon ſays*, in their Folly, and make them wiſe in their own Conceit; I ſhall lay my Diſputant by, and only ſtate the Matter plain, let them come off from the Difficulty, if they can.

To prove, when the People were without Government, tho' it be nothing to the purpoſe, yet the Scripture is plain in it. When there was no King in *Iſrael*, but every Man did what was right in his own Eyes?

This

This also may be prov'd, and is more to the purpose; that there was a Time when Nations had no other Government, but what was of their own erecting; and I would be glad the *Antagonists* would tell me, who was King when the Tower of *Babel* was built—And when God scatter'd the People, who were the Kings of every separate Band—and what Government they were under, when *journying thro' the Plain, they said one to another, go to, let us make Brick*, &c. Gen. 11. 2. 3.

And after all, if there ever were any such Kings, as these Dreamers of Dreams allow, appointed immediately by God Almighty? Where is the Race? What King in the World is now of the Line? Who can challenge the Inheritance? I undertake to prove, that none of the Line reigns in *Europe*—And tho' it be a Negative, I think, 'tis effectually done by proving the Intersections of Blood, Bastardy, or Usurpation upon every one of the Royal Lines now reigning in *Europe*.

The malicious Wretch now turns the Argument to the Royal Line of *England*, either designing to draw me into a Snare, or presuming, I shall shun the Debate, for fear of using too much Freedom.

Alas! how mistaken are these People? Her Majesty is a Fountain of Royal Wisdom and Justice, and no Man need fear speaking the Truth; the *English* Crown stands upon the Basis of Legal Constitution, and triumphs over the Ruins of Tyranny. Here is no need of Pretences of a Divinity that is not to be found; and Her Majesty laying no Claim to this sham mock Title, no Man need be shye of the thing.

I am therefore free to lay down the following Propositions, which I offer to prove.

1. No King or Queen in the World has a Divine Right to the Government of any Nation or People, personal and inherent in Him or Her, by Succession, Inheritance, Line or Devolution.

2. To say, the Kings or Queens of *England* have an inherent Divinity of Title in their Persons by Lineal Succession, is a horrid Plot upon Her Majesty's Person and Government, and a plain Suggestion, that the QUEEN has no Title to the Crown of *England*.

3. The Doctrine of Divine Right of Princes to govern, implies such Obligations to unlimited Obedience, as lays the Foundation of a Necessity upon Subjects, to submit to all Manner of Tyranny.

4. The Commands of a Prince, who reigns *Jure Divino* Inherent and Personal, may not be disobey'd or disputed, howsoever contradictory to Reason or Nature; because that would be to rebel against God—But the Commands of a King or Queen of *England*, if contradictory to Reason or Nature, may be disputed or disobey'd—*Ergo*, The Kings or Queens of *England* do not reign by Inherent, Personal, Divine Right.

And yet after all, the QUEEN of *England* has a Divine Right, and is a Sacred Princess. Government is Divine, and Her Majesty's Title to execute it, is Divine; Government is without doubt of Divine Original, as Reason is the Daughter of Nature, Nature the first-born Daughter of Heaven—Government is founded in Reason, Reason is the immediate Creature of the most High; God Almighty begat Nature by the Breath of his Mouth, fix'd its Eternal Law in his unalterable Decree; Nature begat Reason, Reason begat Government.

God gave Man the Earth for his Possession, in that Possession he included the Government, for to have given a Body of Men the Possession of a Country, but give the Dominion of it away from them, had been not to give it them at all; in this Possession, is their original Power seated? Lords of the Soil are always Lords of themselves; if it be otherwise, 'tis by Usurpation and Invasion; and that is a Force upon Reason, and thwarts the Order of Nature.

Hence the Free-holders are the Foundation-Branch of Constitution; and here all the Governments in the World began; the Right of Possession always had the Right of Government, which is the Band and Guard of that Possession———Reason thus finding it self possess'd of Property, dictated Government for its Regulation and Security, and this is a Right, whose Divinity cannot be disputed.

Even God himself holds by this Tenure; his Right to rule over us, is founded upon his Property in us—*The Earth is the Lords*, says

says the Text—*Who shall say unto him, what doest thou?* he governs the World, because the World is his own. The Divine Right of his Authority is fix'd in the Article of Creation; *He made us, and not we our selves*, Psalm 100. What follows therefore, *we are his People, and the Sheep of his Pasture.*

In this Right of Property, the *English* Government is establish'd, and its Original is certainly divine——And therefore it is, that the Title of Sacred is not put upon the QUEEN till her Coronation; which Coronation is the publick Consent and Homage of her Subjects; and the *French* Word for Coronation, is SACRE——Or consecrating the King; which explains it very well, and is nothing, *the Formalities of the Priests excepted*, but proclaiming the King, and asking the People; if they are willing, he *should reign over them?* I appeal to Coronation-Forms for the Truth of this.

This is her Majesty's Divine Right, *Viz.* The Establishment of the Crown by the legal constituent Parts of Government—— This is a fair and just Supersedeas to all Claim of Blood, Line, Descent, or pretended Divine Right whatsoever. This Divine Right, the QUEEN has, and whoever says, this is not sufficient, for that the Parliament of *England* has not a legal Power to limit the Succession, that is to displace, disinherit, put by, state, and re-instate, as they see fit, is an Enemy of *England*, and a Traytor to its Constitution.

This is Her Majesty's Right, *'tis truly Divine*, Her Majesty needs no other; Her Majesty can have no other; the Duke of *Marlborough* fights to maintain the Sufficiency of this Title; and concurring Heaven gives a loud Testimony to the Justice of the Claim by Miracles of Victories, and by striking the Enemies of this Possession with Terror and Amazement.

Will any Man then ask what Right the QUEEN has, and what the Duke of *Marlborough* fights for—— This is the Divine Right, and Descent of Blood, Line, inherent Regality and the like; all truckle to the supream Authority of Constitution-Power built upon Law, and that upon Property, directed so by Reason; the Exemplification of Nature, and that of *GOD.*

Let any Prince in the World show such a Divine Right as this! all that pretend to rule by any other Claim, are Usurpers; and the Consequence of their Pretence is always Tyranny; 'tis in the Nature of the thing, and we have had too much Evidence, that it has always been in their Design.

This is an Abridgment of my Notion of Divine Right; I have been larger upon the Subject elsewhere; and shall therefore make no more Returns to the Cavills of the Opposer, who in this, is a true Pun upon his Title, a meer *Rehearser* of himself—— But to this Hour, dares not make any Return to three modest Questions; one of which I repeat, and which till he replies to, I shall say no more to him.

If the Kings of *England* have an Inherent *Divine Right* of Succession to the Government—What Title has her Majesty to the Crown? And for what reason, but to invalidate that Title, is the Doctrine of Divine Right now started?

His Clamours at other things, will no more move the World to regard a Man that is perpetually cavilling—I have answer'd the Matter of the QUEEN's real Divine Right in this Paper——Now let him answer the Question above fairly and directly, and I'll promise him again to prove the Story of the Weather-cock, *which by the way I have good Vouchers for*; I'll promise him to prove the Ministers concern'd in bringing in the *Play-House*, to buy their License of the *Church*, which he challenges me to do: To prove the *Taunton* Story in Spight of all his Glosses, true in Fact, and make the Generals compound for all the Particulars. I'll prove, he has never answer'd Mr. *Delaun*'s Book; *no, nor any body else.* I'll bring him a List of the 8000 *Dissenters* murther'd by *High-Church* Persecution; and indeed I'll make good every thing, I have said in the whole Course of these Papers, or acknowledge where I am mistaken, let him but answer this one fair Question.

His defending the scandalous Behaviour of the Inferiour Clergy, by saying, he could make Reprizals in the Streets, is far from awing any body in that Case; since if he can bring any of his falling Brethren in under the same Predicament, neither I,

nor

nor any Man, that knows his own Infirmity, would ever reproach him——

Three things defend the Character, and cover the Fault of the Person, he means; First, a clean and unspotted Reputation before—A known Surprize into the Crime, and a sincere Penitence after it——Let him show me such a Person among all the Sacred Race in this Nation; and if ever my Pen call'd that Man's Infirmities to mind, I'll make it do Penance by an eternal Silence; and he shall never in Print hear more of *D. F*—But of this, and the Manner and Circumstances by it self.

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